TWENTY-SIX STUDIES in CHRISTIAN DOCTRINE

J.R. SHANK

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Twenty-Six Studies

IN

Christian Doctrine

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Christian Doctrine

Topics selected and Outlines prepared by a committee appointed by the Eastern Amish Mennonite Conference, in co-operation with the General Sunday School Committee of the Mennonite Church.

J. R. SHANK, Editor

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FOREWORD FROM THE EDITOR

To Our Christian Workers.—This study has been prepared because of a conviction that our young people need to be more thoroughly equipped with a knowledge of, and a conviction for, the doctrines vital to our faith and practice as the people of God. If the Church is to maintain the standards for which saints have stood in past ages even to the laying down of life for the truth, she must somehow impart these truths to others, and especially to her youth. These subjects and Outlines have been prepared by a committee composed of A. I. Yoder and Vernon Smucker, and given into the hands of the writer to prepare and arrange for study. The study has been prepared with the thought of a live teacher coming in and taking up the work of leading the class, yet not without the thought that it should serve the pupil or reader who may wish to study without any other teacher except that Teacher of all believers, the Holy Spirit.

The outlines have been left with very little exception, as the committee gave them. The "Talk About the Lesson" is a very brief statement of what the trend of the teaching should be from the outline prepared. It is possible to spend much more time on the Scriptures under consideration on some other phase of teaching which would not develop the purpose for which the lesson was prepared. This talk

will not only guide the teacher but the pupil in centering on the point in purpose. The "Questions" should be studied with the open Bible and the answers obtained from looking at the Scripture itself rather than at the Lesson Talk or some other exposition. However where there may be no other way to get the information and these helps can be of service, we humbly submit them to be used and compared with the teaching of the Holy Word. We have prepared and selected such illustrations as might make the thought more vivid or the teaching more practical. "Note-Book and Research Work" has been given to suggest such home and supplemental work as will make the pupil more intelligent and practical in his study. Every pupil should have a good reference Bible and, if possible, access to a complete concordance of the Bible.

While it is purposed that these studies may be suited to the early teen age, they have not been so elementary in every way but that there is abundant room for pupils of studious and thoughtful nature to find opportunity for deep study. They will be found very interesting to those who have spent years in Bible study.

To the Pupils.—We invite you to approach the study of each lesson with an earnest, sincere, and prayerful heart. We feel that you do not want everything so easy that you will feel no need of digging for yourself, therefore we have asked questions which we hope will not be answered on the surface only, but which you will feel that need also to be answered from a close personal study of the Word.

In preparing the lessons, study first of all the Scriptures. Get familiar with the Scripture under each point in the outline. Ponder thoughtfully how they answer to the suggestion in the outline. You will often find much more light by also reading the connection in which the passage is found. After you are familiar with the Scripture, you may read the Lesson Talk and compare your finding with what you find there. If there are other questions awakened or some points you do not understand, note these for future discussion either in class or with some more experienced person, or for your own future study. Take up the Questions for Recitation and try to answer them from what you find in the Bible as nearly as possible rather than by looking at some other statements. Make the best possible use of the "Note-Book and Research Work." The more work you put into these lessons the greater the treasure you will be apt to get out of them, provided you approach each study with a real prayerful appreciation of the doctrines of God's Book.

To All Who May Use this Book.—We sincerely trust that you may be led to love the Book of Books more, through the thoughts suggested and the helps offered. It is the prayer and earnest desire of the Editor that the doctrines herein set forth may not only find a place in our heads, but that from the heart we may embrace the same and become living witnesses who "adorn the doctrine of God our Saviour in all things."

Sincerely yours in His service,

J. R. Shank.

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Lesson One

THE BIBLE

I. Scripture Reading

1. The name Bible and its meaning. Heb. 10:7 (Cf. Ps. 40:6, 7).
2. Some Other names in Scripture.
   (a) The Scriptures. II Tim. 3:15; II Pet. 3:16.
   (b) The Word of God. Heb. 4:12; I Pet. 1:23.
   (c) The Word of the Lord. I Pet. 1:25.
   (d) The Law of the Lord. Ps. 19:7; Ps. 1:2.
3. How Given to us
   (a) By inspiration of God. II Tim. 3:16.
   (b) Through holy men, speaking by the Holy Spirit. II Pet. 1:21.
4. Purpose of the Bible
   (a) Shows the way of eternal life. Jno. 5:39.
   (b) A light to walk by. Ps. 119:105.
   (c) To keep us from sin and its consequences. Ps. 119:11.

II. A Talk About the Lesson

The word Bible is from a Greek word meaning book. Paper first used was the biblus, or papyrus reed upon which people wrote their books. From the practice of writing on this came the word bible and because of this the sacred writings were called books and finally the Book—now our Bible.

You will notice by the Scripture reading that there are other names for the Holy Bible besides the one commonly used.

The Bible is truly the Word of God because He is the author of it and has devised a plan to give it to us. The word *"inspiration"* gives us the way God gave it. Men so inspired gave the very words and writings which God wanted us to have. These words have been handed down to us in the Bible which God has preserved to us.

It is God's plan that His will and purpose for man be revealed by the Word which He has given. It shows man wherein he has failed and how he may get back to God and receive life everlasting and a happy home of glory in heaven.

III. Questions for Recitation and Thought

1. How do we happen to have the name "Bible" as the title for God's Book?
2. What other names have you found in the Book itself in reference to itself?
3. How did God give the Bible to us?
4. What is the meaning of *"Inspiration"?*
5. What respect should the teaching of the Bible receive from mankind?
6. Name the purposes for which God gave His Word to men.
7. What effect will the right use of the Word of God have upon our lives?
8. What is the key to the right understanding of the Word?
9. How may we receive the key?

IV. Thoughts About the Lesson Illustrated

What the Bible Resembles.—(1) A two-edged sword (Eph. 6:17; Heb. 4:12; (2) A lamp or light (Ps. 119:105); (3) A looking glass (II Cor. 3:18; Jas. 1:25); (4) Water (Eph. 5:26); (5) Food

(Deut. 8:3; I Cor. 3:2; Heb. 5:12, 13; I Pet. 3:2; Ps. 19:10); (6) Riches (Ps. 19:10; 119:72); (7) A Fire (Jer. 23:29); (8) Rain and snow (Isa. 55:11); (9) Jesus Christ (Rev. 19:13); (10) Seed (Lk. 8:11; I Pet. 1:23).

It is The Book

"Bring me the Book," said Sir Walter Scott, when about to die. "What book?" said Lockhart. "The *BOOK,* the *Bible;* there is only one *BOOK.*"

The Wonderful Book

Most wondrous book! Bright candle of the Lord!
Star of eternity! The only star
By which the barque of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on Time,
And on its dark and troubled billows, still
As generation, drifting swiftly by,
Succeeded generation, threw a ray

V. Note-book and Research Work

Bible Searching.—1. Turn to all the passages referred to in the Scripture Reading. Read them with the verses that go before, and those that follow.

2. Use the references in the margin of your Bi-

The two lines at the bottom of page 19:
Of heaven's own light; and on the hills of God,
The everlasting hills, pointed the sinner's eye.
—Pollock.
should appear at the end of the quotation "The Wonderful Book" on the middle of the page.

(Deut. 8:3; I Cor. 3:2; Heb. 5:12, 13; I Pet. 3:2; Ps. 19:10); (6) Riches (Ps. 19:10; 119:72); (7) A Fire (Jer. 23:29); (8) Rain and snow (Isa. 55:11); (9) Jesus Christ (Rev. 19:13); (10) Seed (Lk. 8:11; I Pet. 1:23).

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As generation, drifting swiftly by,
Succeeded generation, threw a ray
The everlasting hills, pointed the sinner's eye.
Of heaven's own light; and on the hills of God,
—Pollock.

V. Note-book and Research Work

Bible Searching.—1. Turn to all the passages referred to in the Scripture Reading. Read them with the verses that go before, and those that follow.

2. Use the references in the margin of your Bible. They may give some light on the subject referred to in the lesson.

Notebook Work.—1. Copy the outline as given in the Scripture Reading leaving space enough to add

others which you have found adding further light on the subject.

2. Write out carefully any question that may arise in your mind about any point of the lesson. Bring it to the class for discussion. Formulate an answer to your question if you can. After discussion rearrange the answer to suit the best information which you have gained.

Exercise.—If you have never memorized the divisions and books of the Bible, get a list of the books under their proper divisions and commit to memory all the books of both Old and New Testament in order.

Lesson Two

THE BEGINNING OF MAN

I. Scripture Reading

1 The Crowning Act of Creation. Man Made in the Image of God. Gen. 1:26-31.
2. Man's Body Formed of the Dust of the Earth. He Became a Living Soul. Gen. 2:7.
3. The Woman Made. Gen. 2:18-22; 3:20 (Named)
*References in general. Gen. 5:1, 2; Eccl. 7:28, 29; Acts 17:24-26; Eph. 4:24; Col. 3:10.

II. A Talk About the Lesson

The chief distinction of man over other creatures is that he is made in the image and likeness of God. By referring to what the image of God is we find that it is not a natural picture seen with natural eyes but rather a likeness to the spiritual being of God. (See in the general references above and compare also II Cor. 3:18 as to how that image is to be again made complete in us.)

Man also is a complex being. He is composed of body, soul and spirit. The body is made of the dust of the earth while the soul, or spirit, is that likeness given by the Creator that distinguishes man from the beast.

Mankind was created male and female. It was best that the man should have the companionship of

one like himself. From this first pair all the people of the earth have sprung. Eve was so called because she was the mother of all living. God "hath made of one blood all nations."

And the first man and woman were pure and righteous in God's sight.

III. Questions for Recitation and Thought

1. In what respect does man differ from all the other creation of God?
2. In what did the image and likeness of man to God consist?
3. Could we behold such a likeness by natural sight? How can it be realized? Consider the teaching of Deut. 4:15.
4. From whence did God get the material or substance from which the being of man was composed?
5. Describe the complex nature of man. In what respect are we like the beast? How do we differ from the beasts? How are we like the material creation and how different?
6. From what material did God compose the woman?
7. For what purpose was she brought to the man?
8. How are all races of men upon the earth related?
9. How should such relation affect our sympathy and care for one another?

IV. Thoughts About the Lesson Illustrated

Trying to Find God With a Telescope.—"Laplace swept the heavens with his telescope, but could not find anywhere a God. He might as well have swept a kitchen with his broom."—Sel.

No eye hath seen. No ear hath heard. Not even a heart could understand. God is not seen or felt or realized except when His Spirit comes into touch with our spirit and makes known the things about His being. We can talk to other people who have a spirit like ourselves. And we can talk to God if we have our minds and hearts renewed so His Spirit may dwell in us and work with us. It is this invisible part of us that was made in the image of God at first and which we can have renewed in the fullness of His image through His Spirit.

Tell me not in mournful numbers
Life is but an empty dream,
For the soul is dead that slumbers
And things are not what they seem.

Life is real; life is earnest;
And the grave is not its goal;
"Dust thou art, to dust returnest,"
Was not spoken of the soul.

—Longfellow.

Greater than the Earth

Ah, you are so great, and I am so small,
I tremble to think of you, World, at all;
And yet, when I said my prayers today,
Something within me seemed to say,
You are more than the Earth, though you are such a dot,
You can love and think, and the earth cannot.

—Sel.

V. Note-book and Research Work

Bible Searching.—(1) Read carefully all the passages given in the Scripture Reading. In all your

reading notice carefully the connections and context in which these Scriptures are found.

(2) Use a good concordance and look up the uses of the word "image" in the Bible and find what the image really is that God wanted in man.

Note-book Work.—After copying the outline as usual leave room for the adding of other Scripture passages bearing on the subject which you may have found. Note down any point of special interest which you have learned.

Exercise.—Continue the study of divisions and books of the Bible till you are acquainted with them thoroughly. Begin to memorize Periods of Bible History.

Lesson Three

MAN'S DISOBEDIENCE (The Fall)

I. Scripture Reading

1. God's Provisions, Giving Man a Charge, Restriction, and Forewarning.—Gen. 2:8-17.
2. Man's Failure. Gen. 3:1-13.
3. Man under a Curse. Gen. 3:14-24.

*General References. Gen. 6:5; Mk. 7:21-23; Rom. 5:12.

II. A Talk About the Lesson

God made loving provision for the man and the woman. In the beautiful garden where he placed them, He caused every kind of tree to grow both for beauty and for use. The Tree of Life, and the Tree of Knowledge of Good and Evil, were in the midst of the garden. A river of water was there to water the garden, making the surroundings of man ideal.

God gave man a work to do. It was his business to dress and keep the garden. He was made ruler over all the earth. He named the beasts of the field and the fowls of the air. He could take of the fruit of every tree which he chose except the Tree of the Knowledge of Good and Evil of which he was warned not to partake, because in eating that he would bring death upon himself. The Tree of Life

was not forbidden nor guarded from man at this time.

But when Satan spoke through the serpent and blasphemed God's words to Eve and deceived her so that she believed the serpent and doubted God, she partook of the forbidden fruit and gave to Adam. This at once brought a great change in them. They felt ashamed and sought to cover their nakedness. They were afraid of God and sought to hide from His presence. They tried to excuse themselves for their disobedience by blaming others.

God made His word good as He had warned them before. After the serpent had been cursed for his wickedness and the woman had been promised a seed to destroy the serpent, He also told of the sorrows to the woman and the man, added to them for their sin. God turned them out of the garden of Eden and made them seek a living by working in the ground. He set a guard over the Tree of Life lest they might eat of that and live forever. Man's disobedience has brought sin and death upon all their offspring, so that we feel the terrible consequences in the wickedness of man upon the earth from that day to this.

III. Questions for Recitation and Thought

1. How did God show His love for mankind before the fall? Describe the happy condition in which they were placed. What duties were assigned to them? What restriction was placed upon them? What warning was given?

2. What means was used of the devil to bring about the fall? How did the devil through the serpent slander God's word? Why were the man and

the woman guilty in listening to the tempter instead of to God?

3. What was the immediate effect of the transgression during Adam's lifetime?

4. What curses followed upon Adam's posterity? What marks of the curse can be seen today, (a) In the ground? (b) In the bodies of men? (c) In wickedness of men? (c) In the sorrows of the world? (d) In man's relation to God?

IV. Thoughts About the Lesson Illustrated

"Sin is essentially a departure from God."—Luther.

God's Voice.—A little four year old boy went to the pond of water where he saw a turtle sunning itself. He says, "I lifted the stick I had in my hand to strike the harmless reptile; for though I had never killed any creature, yet I had seen other boys out of sport destroy birds, squirrels and the like, and I felt a disposition to follow their example. But all at once something checked my little arm, and a voice within me said, clear and loud, 'It's wrong!' I held my stick in wonder at the new emotion—the consciousness of an involuntary check upon my actions —till the tortoise vanished from sight. I hastened home and told the tale to my mother, and asked what it was that told me it was wrong. She wiped a tear from her eye with her apron, and taking me in her arms, said, 'Some call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little and

leave you without a guide. Your life depends on heeding this little voice'."—Sel.

Conscience, in order to be a correct guide, needs to be taught by the Word of God. But in all cases, it must be obeyed if it is to be useful.

V. Note-book and Research Work

Bible Searching.—Look up the Scriptural definition of sin, by referring in your concordance to the word *sin.* Note whether there is more in sin than outward actions.

In connection with the Scripture Reading find references that give further light on the Subject of Man's fall.

Note-book Work.—Add such Scriptures to the outline of the lesson as may help in getting a better understanding of the lesson. Record any helpful thoughts which you would like to remember. Write out questions which you would like to have discussed in class.

Exercise.—Continue the work of committing Bible Periods. Begin to note how those periods have to do with man's sin and God's plan of salvation. Draw a map of the Old Testament world.

Lesson Four

THE RESULT OF SIN (Judgment)

I. Scripture Reading

1. Man's Wickedness. Gen. 6:5-12.
2. Grace Extended to the Righteous. Gen. 6:13-22.
3. The Flood, and Destruction of Sinners. Gen. 7.

*General References. Matt. 24:37-39; II Pet. 2:5; Heb. 11:7.

II. A Talk About the Lesson

Man's wickedness increased more and more after the Fall until it became exceedingly great and abominable before God. Men's thoughts were only evil continually from youth. They had corrupted their way and wronged one another. God could no longer tolerate conditions but planned a destruction of the world and all the sinners, that a new start might be made.

There was one man in the earth who had faith in God and received favor from God because of his faith. Because of the upright life of Noah before God an Ark was planned of God which was to be built by Noah in which he and his family should be saved. A remnant of all other living creatures was saved with Noah and preserved alive in the ark through the time of the flood.

All other living creatures in the earth died during

the days that the waters overflowed the earth. Every man and woman who did not heed the warning of God and failed to enter the ark with Noah perished. Only eight souls were saved of the whole human family at that time. Thus God gave a testimony of His wrath against sin while He showed His grace and mercy toward those who walked with Him by faith.

III. Questions for Recitation and Thought

1. To what extent had the wickedness of man developed in the days of Noah?
2. What were the feelings of God concerning the sinfulness of man?
3. Why was it necessary to bring judgment upon sin?
4. What plan of salvation did God have for the world at this time?
5. What was the condition of salvation from the flood of waters?
6. How does the ark become a type of the salvation of the soul?
7. Show how God has always impressed His wrath against sin by some form of judgment. What warnings are before sinners today of a future judgment?
8. How do we find grace in the eyes of the Lord in our day?
9. Why does God delay the judgment so long?
10. What should the delay of judgment impress us with?

IV. Thoughts About the Lesson Illustrated

God's pure eye must view sin in its awfulness. How it spoils all the happiness and peace and purity

of earth and what it does in the soul that is defiled by it forever and forever, if it is not relieved! No wonder God was grieved in His heart when He saw the imagination of the heart of man to be only evil continually from his youth. What could God do for a remedy? The flood and the ark of Noah are the answers for that generation. To let sin go on as it was would only bring more and more souls to destruction as the generations were born. To destroy the wicked would bring them to a just punishment. To make a way of escape would give those who would heed a way of mercy and salvation. And what is God's plan for the wicked world today? He is waiting again and watching to save. He wants all the judgments of the past preached for an example (I Cor. 10:11). He wants the wicked warned of the coming judgment that they may fear and flee to a place of refuge in Christ. "The Lord is not slack concerning His promises as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." "But the day of the Lord will come as a thief in the night in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. 3:9, 10).

Though there is a hell for every sinner out of Christ, thank God there is a Christ for every sinner out of hell.—A Marshall.

"Why will ye die?"

V. Note-book and Research Work

Bible Searching.—Look up the judgments that came on different people at various times and compare the causes which led to their punishment.

In every judgment, note what mercy, if any, was extended, and what the conditions of that mercy were.

Study the judgment yet to come on the wicked and note its cause as well as the present way of escape offered.

Note-book Work.—Write out the best thoughts gleaned from the reading of the Scripture on this subject. Continue to note down your outline and add such Scriptures as are helpful to the study.

Exercise.—Use your map to locate places mentioned in the lessons so far studied, such as rivers, cities, mountains.

Lesson Five

THE FATHER OF THE FAITHFUL
(Abraham)

I. Scripture Reading

1. Obedient to the Call. Gen. 12:1-8.
2. Unselfish Life. Gen. 13:1-11.
3. Faithful under Trial. Gen. 22:1-14.

*General References. Gal. 3:6; Heb. 11:8, 17, 19.

II. A Talk About the Lesson

We noticed the new beginning after the flood was to be from the family of Noah and his three sons. The whole earth was peopled from these (Gen. 9:19). But it became evident that sin was increasing also, and man was a failure in becoming what God would be pleased to have him be. But God has another plan ready. This new plan is to choose a man who will order his family and children's children after him in a way that God can use them to become a blessing to all other people. Abraham was the man God found fit for this new plan.

Abraham was a man whose principal characteristic was faith in God. His faith made him pliable in the hands of the Lord for whatever He would use him. The first step necessary to establish a new nation of people for God was a separation from the old life

about him, a taking up of that life which God would choose for him. Abraham accepted this call for separation and put his trust wholly in the promise of God in accepting it.

Abraham's life of faith was an unselfish one. He did not see the necessity of contending for his rights. In the strife between his herdsmen and Lot's herdsmen, Abraham gave all the advantage to Lot in choosing the land so that the strife might be settled.

Abraham's faith was put to a test by the Lord, when He asked him to take his own son, the son of God's promise, and offer him as a burnt offering unto the Lord. His unwavering confidence in God's promise beyond what he could see or understand proved him beyond question before God and man as worthy, not only to become the father of nations in the flesh, but, of all the children who have faith like him.

III. Questions for Recitation and Thought

1. How was the earth repeopled after the Flood? What judgment had God used to keep them from becoming strong in their evil designs?
2. What plan did God undertake to better the conditions of the people?
3. Of what family of Noah's sons was Abraham a descendant?
4. What conditions did Abraham have to meet in order to become the founder of a great nation?
5. Compare the characters of Abraham and Lot as men fitted to become the father of a nation of people.
6. Show the unselfish character of Abraham in his dealing with Lot?

7. Can you name other occasions when Abraham acted benevolently?
8. What was the great test of Abraham's faith?
9. Why is Abraham called the father of the faithful?

IV. Thoughts About the Lesson Illustrated

"So I go on not knowing. I would not if I might;
I would rather walk in the dark with God than go alone in the light;
I would rather walk with Him by faith than walk alone by sight."

An experienced Swiss guide gave these rules to travelers in the mountains:

1. Get a guide.
2. Get the best guide.
3. Get a guide who has been tried.
4. When you have found him engage him quickly.
5. Trust yourself unreservedly to him.
6. Do exactly as he tells you,—

Step where he steps.
Stop when he stops.
Go when he goes.

Exactly should we apply every one of these rules to our heavenly Father, to His written Word, and to His Son Jesus.—Peloubet's Notes 1913.

It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But if by a still small voice he calls
To paths that I do not know,

I'll answer dear Lord with my hand in thine,
I'll go where you want me to go.
—Mary Brown.

V. Note-book and Research Work

Bible Searching.—Read the intervening chapters from the account of the flood to the call of Abraham to find how the earth was repeopled and what God had to do to check their evil tendency.

Find out how many times and under what circumstances God made the promise to Abraham of the future of his offspring.

Read the Faith Chapter (Heb. 11) and find what element about faith is pleasing to God.

Note-book Work.—Note the principal discoveries briefly from your Bible searching. Continue to write points as in former lessons.

Exercise.—Locate all the places, found in the study of the lesson today, on the map. An outline map of Palestine will help.

Lesson Six

A CHILD OF FAITH (Joseph)

I. Scripture Reading

A Story of the Life of Joseph, Noting—
1. His Obedience to his Father. Gen. 37.
2. Faithfulness under Trial. Gen. 39, 40.
3. God's Presence with him. Gen. 41-48.

II. A Talk About the Lesson

Abraham had taught his children and grandchildren of the promises of God. Some of them did not enter into spiritual kinship with Abraham because they did not enter into the life of faith as he did. But to those who became children of faith as well as blood, God renewed the promise made to Abraham again and again. Isaac was such a son. Jacob also, the son of Isaac, became one of the children of faith. Joseph the son of Jacob was another example of a child of faith like his great-grandfather Abraham.

Joseph's regard for the faith was manifest in his boyhood and made him an obedient son whom his father trusted. He did not enter into the evils of his brethren but became a faithful confidant of his father. Although his brothers hated him for being loved of his father, yet Joseph loved his brethren and did not bear malice in his heart toward them. In innocence and faithfulness he told the truth about

his dreams and looked after their welfare as his father had directed him.

A man's faith shines all the brighter before the world when trials show it forth. Joseph's faith was tried and came forth like gold out of the fiery furnace. Whether Joseph was in the loving care of his father, or a slave in Egypt, or a prisoner, or even a ruler, he always came out like the pure gold. He was worthy of trust even though at times he was slandered and mistreated. Joseph not only resisted temptations to sin but bore temptations to discouragement when he had to suffer and wait a long time for the fruits of his faithful life.

God's presence was with him in every trial, and God honored him with special wisdom and power before the humble and the great, until he had opportunities of doing great good in the world, and returned good for the evils which his brethren had done unto him.

III. Questions for Recitation and Thought

1. What proof of Joseph's piety do we have in his life at home with his father? What revelation, while he was yet a boy, that God had a future of special service for him in behalf of his kindred?
2. Why should Joseph's brethren hate him when he was so pious and faithful?
3. Are honesty, truthfulness, and piety, a guarantee against hatred and persecution from others?
4. How did faithfulness get its reward, if it brought so much abuse and suffering for the time being?
5. Why does God allow a man to suffer like

Joseph when he has resisted temptation and lived a true life?

6. Show how the hardships of Joseph became stepping stones to his usefulness to serve God in behalf of others?

7. How did God show that He was with Joseph at different periods of his life and work?

8. How may we become children of faith like Joseph?

IV. Thoughts About the Lesson Illustrated

We shape ourselves the joy or fear
  Of which the coming life is made,
And fill our future atmosphere
  With sunshine or with shade.
The tissues of the life to be
  We weave with colors all our own,
And in the field of destiny
  We reap as we have sown.

—Whittier.

The life that stands the test is a very simple one after all. There is but one thing to do, and that is to keep true to the purpose to do right whatever the cost. Daniel and his companions did this in their test by refusing to eat the king's meat. The companions did this when they were tested about the golden image and cast into the fiery furnace. Daniel did it again when the law forbade praying to any God beside the king, and caused him to be cast into the lion's den. Joseph did it in Potiphar's house, though cast into prison. And you and I can do it if we will, under all the trials of life, keep true to God.

V. Note-book and Research Work

Bible Searching.—Read the entire story of Joseph as found in Genesis. Find other references to Joseph in other parts of the Scriptures.

Note-book Work.—From the outline and Scriptures write a brief story of Joseph in your own words.

Exercise.—Continue your map work making a map of Palestine and Egypt. Note the possible journey of Joseph's brothers to Egypt and back. Locate the principal places where Jacob lived and where he pastured the flocks. Review the exercises of previous lessons keeping familiar with the use of the Bible and having a general outline of its contents in mind.

Lesson Seven

CHOOSING THE BEST (Moses)

I. Scripture Reading

1. Birth and Early Training of Moses. Ex. 2:1-10.
2. Choosing to Suffer Affliction with the People of God. Ex. 2:11-25.

General Reference. Heb. 11:23-27.

II. A Talk About the Lesson

Moses was born in the midst of very bitter oppression toward the offspring of Abraham. An attempt was being made to keep the people from increasing. All boy babies were to be thrown into the river or otherwise destroyed. Yet the parents of Moses had such faith in God that they tried to keep their son alive in spite of the king's command. Thus it happened that Moses was placed in the river in a basket when he could no longer be hidden. Here God's providence overruled, so that Pharaoh's daughter saved him alive for her own son. She gave the real mother first chance as a nurse and afterward took him and gave him the education of a prince of Egypt.

Moses finally came to a time when he had to choose between becoming the heir to the throne of Egypt with all its wealth and honor, or to become

one with his own people in suffering, and inherit the promises which God had made to them. Would Moses become the child of faith also according to the ways of his forefathers, or would he forsake these hopes in the prospect of worldly pleasures at his hand? Moses chose to bear reproach with his people and forsook the treasures of Egypt. His choice did not bear fruit immediately however because he had to flee from the land for safety. But a study of the whole history reveals the wisdom of his choice, giving us a noble pattern by which we may make our choices in life.

III. Questions for Recitation and Thought

1. How did Moses get his name? Why should a cruel law be made like the one which existed at the time of Moses' birth?

2. What about the action of Moses' mother as an act of faith?

3. What opportunity did God give to the mother for her faith?

4. What worldly advantage did Moses have over ordinary Hebrews?

5. Does such an advantage necessarily mean that one should take the worldly choice of life?

6. How did Moses first show that he sympathized with his brethren?

7. Was Moses successful in his attempt to deliver his people?

8. Show how the choice of Moses was wise? How does it compare with the choices young people must make today? Illustrate by examples.

IV. Thoughts About the Lesson Illustrated

Note God's simple instrumentalities in the interweaving of the divine and the human in His plans. (1) He uses an humble slave family. (2) A very small ark. (3) A little girl. (4) A baby's tears. (5) Pharaoh's own daughter. (6) The child's own mother. (7) A Royal court.—Peloubet.

A Little Indian Boy's Love.—Matthew is a little Apache boy, and his people are called prisoner Indians because the tribe is guarded by United States soldiers. Something very unfortunate happened in the tepee where Matthew lived. Twin babies came to this home, and as twins are held in superstitious fear by these Indians one of them is always burned if possible. Matthew told his teachers that his mother was going to burn one of the babies, and the teacher told the Captain at the Fort, who threatened the mother if she harmed the child. Then the mother threw the baby in a corner of the tepee to die. When Matthew told his teacher, she said, "Jesus does not want the baby to die; could you take care of her?" Matthew said, "Would Jesus know I love Him if I keep the baby?" So for months, though jeered at by his people who told him he would surely die, the boy carried the baby on his back to school. He fed her at recess, and night and day, warmed the milk at the camp fire despite the scoffs of the people. The baby slept by his side at night, and lovingly, faithfully the little Indian boy cared for his little sister so that Jesus should know he loved Him.—Sel.

"This little child left on the stream to float
Will speak with God on Sinai's mountain height."
—Hugo.

V. Note-book and Research Work

Bible Searching.—Study carefully all the connecting history concerning Moses' time, the circumstances surrounding his birth, the immediate results of his choice and the final plan of God in using him to deliver his people. If time permits, read the first 15 or 19 chapters of Exodus. Read also Stephen's address before the Sanhedrin in Acts 7.

Note-book Work.—As usual note down the outline with whatever Scripture added which you may find illuminating to the subject. Write a brief account of the Life of Moses from infancy to the time of his call to deliver his people.

Exercise.—Study the geography of the period of today's lesson, locating the river and possible place of Moses' birth, also the land of Midian. Find out what you can of the origin and history of the Midianites.

Lesson Eight

GOD'S RIGHTEOUS LAW

(The Ten Commandments)

I. Scripture Reading

1. The Ten Commandments. Ex. 20:3-17.
2. The Substance of the Law. Matt. 22:37-40.
3. Briefly Comprehended. Rom. 13:8-10.
4. Failure to Keep Brings Guilt. Jas. 2:10; Rom. 5:12-14.

II. A Talk About the Lesson

The Ten Commandments give a perfect standard of righteousness. They show plainly what God requires of mankind in their conduct toward God and toward one another. It is a confusion of truth to have any other being to worship and obey before God the Lord of heaven and earth and the Creator of all things. Images for worship confuse the true God in the minds of those who worship and are not to be worshiped or served. God will punish all those who walk in the way of iniquity, even to children's children of the third and fourth generation, but will show mercy to those who love Him and keep His commandments. His holy name must be kept in reverence if we would be guiltless before Him. Also the Sabbath day should be remembered and kept unto God who has a right to our time.

We should know our relation and keep it toward our fellowmen. Parents have a place of honor which we should sacredly regard. All our fellow men should be respected in the right of their life, person, property, homes, and the truth about their character.

Love is the key to the whole law. Love to God will make us act right toward Him. Love to our fellowmen will make us treat them as we would desire to be treated. Failure in loving makes us guilty whether we break one or many of the commandments, for love is the key to the keeping of all. Every transgression is an unlovely act and breaks the law whether by one sin or by another.

III. Questions for Recitation and Thought

1. Where were the words of God's law of righteousness first spoken?
2. How were they first written?
3. Of what use is this law to the people?
4. What are the main relations that man has to deal with in his conduct in the world?
5. Can you divide the Ten Commandments into two great general laws?
6. What one quality, if possessed, will fulfill the whole law?
7. What is the consequence of breaking the law of God?
8. Does the law of itself give anything but condemnation to the transgressor? What promises does it contain for the obedient?

IV. Thoughts About the Lesson Illustrated

A Miss Means Failure.—Two men were to shoot through a ring. Each had ten arrows to shoot. If they failed to get them all through they would be counted a sinner. One shot and missed every time. The other shot nine arrows through and missed the last one. Both were sinners because both failed of perfection. So it is with the law of God. Though we may not fail by lying, or stealing, or impurity, or obedience to parents, or keeping the Sabbath, yet to fail in covetousness, or some other point makes one just as much a failure as though we had failed all through, and a broken law means condemnation and death unless there is a deliverance through the Gospel.—Illustration by Moody.

Could the mother cripple her little babe for life whom she loves most dearly? Yes, she has power to do it. But her love will not allow her to use the power, therefore she cannot. Can a person who loves God take his name in vain and make light of His holy commandments? Yes they have power to do it, but love will not allow them to do such an irreverent thing, therefore they cannot. "Love is the fulfilling of the law." "Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin because he is born of God."

"All the law is fulfilled in one word, even this. Thou shalt love thy neighbor as thyself."

V. Note-book and Research Work

Bible Searching.—With your concordance look up the word *"law"* as used in the Scripture and note

especially how it is used in the New Testament explaining the purpose why the Law of Commandments was given.

Note-book Work.—Make note of the purpose of the "Law" as expressed by Christ and the Apostles.

Exercise.—Commit to memory the Ten Commandments. Locate on your map Israel's journey to Mt. Sinai.

"Almighty God direct us
To keep thy perfect Law!
O blessed Savior help us
Nearer to thee to draw!
Let Sinai's thunders aid us
To guard our feet from sin;
And Calvary's light inspire us
The love of God to win.

—Hay.

Lesson Nine

THE WORK OF CHRIST

I. Scripture Reading

1. Purpose of Christ's Coming. Lk. 19:10; Matt. 1:21; Jno. 3:16.
2. Nature of His Coming. Phil. 2:5-8; Rom. 8:3.
3. His Work.
   (a) To do the Father's will. Heb. 10:6-9.
   (b) To redeem from the curse of the Law. Gal. 3:10-13.
   (c) To give believers His righteousness. II Cor. 5:21; Rom. 5:17.
   (d) To complete our hope by the resurrection and ascension. Rom. 4:25; I Pet. 1:3-9; Eph. 4:8-10.

II. A Talk About the Lesson

The law could only tell us what we ought to be, and when it found us guilty, condemn us; but there was a great need of some plan by which we might be saved from condemnation and receive power to fulfill the righteousness of the law. "The Law was our schoolmaster to bring us to Christ."

God's love provided the needed remedy in sending His only Son into the world to deliver us from the curse of sin and prepare us for a happy home with Him forever. Jesus Christ took upon Himself a body of flesh like our own, that He might become an

offering for sin in our stead, having lived a life of righteousness in the flesh and having overcome all temptations.

The Son of God came into the world to carry out the will of the Father in heaven. He became a willing sacrifice. It was the Father's will tc give Him and it was the Son's will to offer Himself. By His suffering and death the penalty for our sins was paid, Christ became cursed in our stead. His righteousness is counted to our credit.

After Christ had completed the sacrifice He rose from the dead and took a place of power in heaven to give us a hope that the blessings purchased for us shall be fully completed through Him.

III. Questions for Recitation and Thought

1. How did the necessity for Christ's Work become known by the Law?
2. What do the Scriptures teach as the purpose of His coming?
3. In what form was Christ before He came to Earth?
4. What form did he take while on earth? Why?
5. How did Christ redeem us?
6. What blessings did His redemption bring us?
7. How have those blessings been made sure to us?
8. What is the seal of our redemption? (Eph. 4:30).

IV. Thoughts About the Lesson Illustrated

Not Redeemable with silver and gold.—Some things cannot be redeemed with money. Men whose

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farms have been lost by debt may have them redeemed by someone with enough money. A man sold for debt and in slavery may be redeemed by money. But a soul stained by sin and naturally inclined to evil thinking and doing cannot be redeemed by such trifling prices as money or property. The cost of sin has been that the soul has lost its innocence and purity, and has thereby become separated from fellowship with God, and is doomed to suffer the penalty of a broken law. The only price that will satisfy divine justice is a perfect and innocent life given as a substitute to bear the pain and penalty due the sinner. There was no man good enough to pay such a price, therefore God sent His Son to become like us that He might pay the price for us with His own precious blood.

Like unto His Brethren.—Jesus became a brother to us because He was willing to take our human nature on Himself. It is a wonderful thought that the Son of God should be clothed in human nature. That human nature which He put on was subject to the movings of sorrow and pain. It felt the power of temptation such as we feel, although He never yielded. It knew the joy of friendship and the sorrow of being slighted. The treachery of Judas' kiss and the denial of Peter were felt as a pain, as much as any treachery or denial by our friends would feel to us. The love of home and of mother were just as real to Him as to us. Since He had our nature, He learned to sympathize with us in our lives, and is able to help us and comfort us. He does not ask us to excuse ourselves for the weakness, but invites us

to "come boldly to the throne of grace" which He has prepared for us, to "obtain mercy," and, to "find grace to help in time of need."

V. Note-book and Research Work

Bible Searching.—Look up the expression "Son of Man" as applied to Jesus and note what is said of Him. Likewise look up the expression, "Son of God." What power and divine qualities are attributed to Jesus under either name?

Note-book Work.—Write out a list of the greatest weaknesses and needs of your nature and life and note what Christ has done to supply them. Continue to copy the Scripture Reading and add such Scriptures as may help you to get the thought more completely.

Exercise.—Commit such a portion of Isaiah, 53rd Chapter, as you will be able in the time that you may have.

Lesson Ten

THE NEW BIRTH (Regeneration)

I. Scripture Reading

1. Defined.
   (a) The gift of eternal life. Jno. 10:28, 29.
   (b) Quickened, or made alive. Eph. 2:1.
   (c) Born of the Word. I Pet. 1:23.
2. The Absolute Need of Regeneration. Jno. 3: 1-10.
3. We become
   (a) New Creatures. II Cor. 5:17; Col. 3:10.
   (b) Children of God. Jno. 1:12.

II. A Talk About the Lesson

Man's failure consists, not only in having committed some sins for which he needs pardon, but in being so evil in his heart that there is absolutely no hope of reforming him and making him fit for the holy presence of God. Christ's work made it possible to make a new man by bringing the nature of God into the life of those who believe and receive Jesus Christ. Thus the soul that had no fellowship with God at all because of the old sinful nature is made alive to God by the new nature which God has given. Those who are born again are said to have *eternal life.* Another way of speaking of it is to say they were *"quickened,"* or made alive. *"Born"*

by the Word of God which acts upon our hearts so that when we hear and believe and accept, God makes us partakers of the *"Divine nature."*

Everybody is in need of the new birth because everybody is alike unfit and unable to make themselves fit for the kingdom of God. There is no way to make ourselves new-born. God alone can do it. All that is possible for us to do is to let God have His way when we hear the Gospel.

Those who accept God's plan are made into new creatures. God calls them His children because they have a part of God's nature formed in them and are able to understand about the things of God and can call Him *"Father."*

III. Questions for Recitation and Thought

1. What great need has every human being before God?
2. How has God made it possible for men and women to have fellowship with Him and inherit His kingdom?
3. What is this great work of God called in the Scripture?
4. Is there any other possible way to enter the kingdom of God?
5. Who is the One from whom the new life comes?
6. What relation do regenerated people bear to God?
7. What are they like, compared to what they were before?
8. How can we know that we are born again?

IV. Thoughts About the Lesson Illustrated

Two Births.—By our first birth we became the children of Adam who fell into sin in Eden and was cast out. In his fallen nature he could impart nothing to us in our nature but that which was his own likeness. He inherited death and so do we. He was cast out of fellowship from God and we can inherit nothing higher from him. He lost his innocence and purity and can impart no better condition in our nature than what he had by the fall. But by our second birth we have a new head of the race. Jesus is the second Adam, the Lord from heaven. He never fell. He brought the holy nature of God from the very throne of heaven. He prepared the way that we might become partakers of that heavenly nature. "Except a man be born again, he cannot see the kingdom of God." If we are willing to accept Jesus the second man, Our Lord from heaven, we will receive the heavenly birth and we shall become children of God. As children of God we become heirs to all that Christ has with the Father in glory. Have you been born again?

The Old and the New.—"Old things have passed away; behold, all things have become new." The unregenerated person does not know the Spirit of God. They can see that a Christian lives differently than a sinner. But they cannot understand the Spirit that makes them want to do the loving, kind, patient, godly things that they do. But when the person is born again all is different. There is a new desire in the heart. Every Christian act comes from a heart full of the Spirit.

V. Note-book and Research Work

Bible Searching.—Find Bible examples of twice-born men and women and note the difference in their lives before and after the second birth. Read the first Epistle of John and note what it teaches about the person born again.

Note-book Work.—Copy the Outline. Add new Scriptures to the outline as you find them. Write out an explanation of what you understand a true Christian to be.

Exercise.—Commit Matthew Five, One to Twelve, to memory.

Lesson Eleven

HOW TO BE SAVED

I. Scripture Reading

1. The Question and the Answer. Acts 2:37, 38; Acts 16:30, 31; Rom. 10:8-13.
2. Repentance Necessary. Lk. 13:1-5; Acts 17:30.
3. By God's Grace,—not of works. Rom. 4:4, 5; Eph. 2:8, 9.
4. God's Assurance. Jno. 3:14-16; Jno. 3:36; Jno. 5:24.

II. A Talk About the Lesson

After we have heard the Word of Truth and realize our sinfulness and how helpless we are to save ourselves, knowing what we ought to be and what has been done for us that we might become Christians, the question comes to us, What shall we do? The answer is given to this question by different ones in the Scriptures.

In every answer we find that there must be faith in Jesus Christ as the Son of God. That faith will make us act in a way that God can give us the salvation which we seek. A living faith takes Jesus as the Savior in completeness. It confesses with the mouth what is believed in the heart. It is willing to openly confess and repent of sin and show by

obedience to all the commands that we are now belonging to Christ.

But every believer who trusts in Jesus for forgiveness and the blessing of a new life knows that all our own works could not bring us into favor with God unless He had first loved us and given His Son as a sacrifice for our sins. Thus it is by grace that we are saved through faith, "not of works, lest any man should boast."

All who have so believed that their faith has led to a full acceptance and obedience to the Lord and His teaching, have the Word of God to rest upon that their salvation is sure. The words. "Hath eternal life," and, "is passed from death unto life," and "have eternal life" all mean a present possession whenever we have the conditions of faith, with all that goes with it, fulfilled in our hearts and the purpose of our life.

III. Questions for Recitation and Thought

1. What must men realize before they will ask how to be saved?
2. How do people get faith in Jesus as the Savior?
3. What does a living faith lead the person to do?
4. How important is repentance?
5. State in your own words what it means to repent.
6. What is meant by grace? How is it that we are saved by grace and not of works?
7. On what can we rest as an assurance of our salvation?

IV. Thoughts About the Lesson Illustrated

What must I do?—Jesus said, "Believe on Him whom God hath sent." Yet there are people who tell us that they have believed on Jesus since they were little children, and still they are not living a Christian life nor serving Him with all their heart. There is a faith that is only head knowledge but not heart knowledge. I can know all the history of the life of Jesus and even believe that it actually happened, but until I recognize the fact that of myself I am lost and apply the salvation which Jesus brings to my own case my faith is dead. A good elevator built to reach down into a pit from which there is no other means of deliverance is a fine thing to know about, but until I realize the terrible fact that I am in that pit without help, the elevator will do me no good. Only then will I make use if it. The elevator is the power unto salvation, but the power does me no good unless I yield myself to let it lift me up. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Repent.—Have you repented? Some think repentance is feeling bad for the wrong we have done. And so it is, but it is much more. Didn't that boy or girl feel bad when they disobeyed Papa or Mamma? Yes. But did that make it repentance when they kept it covered up and went on from one disobedience to another? Ah, no. "Godly sorrow worketh repentance unto salvation not to be repented of; but the sorrow of the world worketh death."

Should sevenfold storms of thunder roll,
And shake this globe from pole to pole,
No thunderbolt shall daunt my face,
For Jesus is my hiding place.

—Selected.

V. Note-book and Research Work

Bible Searching.—Read carefully all the connecting Scripture along with the references in the outline. Take up the word "forgiveness" and from the concordance find out what the Bible teaches about God's forgiveness of man and man's forgiveness of his fellowmen and what effect that has in God's mercy toward man.

Note-book Work.—Write out an answer to the question, "What must I do to be saved?" so that you would feel sure that it would help the one who might ask it with all their heart. Copy the outline. Write out any question that you may have to bring to the class.

Exercise —Commit to memory some of the important Bible verses telling us how to be saved.

Lesson Twelve

THE CHURCH

I. Scripture Reading

1. Of Divine Origin. Matt. 16:18.
2. The Word "Church" Defined—A "Called Out" Body or Assembly. The name refers to two ideas in the Scriptures:
   (a) A congregation. I Cor. 16:1; Rev. 1:4.
   (b) All believers everywhere. Col. 1:18.
3. Composed of the Saved Ones. Acts 2:47.
4. One Body but Many Members. I Cor. 12:12-20.
5. House of God, Pillar and Ground of the Truth. I Tim. 3:15.
6. Her Position and Work. Matt. 5:13-15; Acts 1:8.

II. A Talk About the Lesson

When Jesus spoke of building His Church, He had in mind the people who would become His followers, redeemed by His blood and made new creatures in Him. The Church is not a material building but a spiritual building made up of live souls in which the Holy Spirit dwells. We can call a few of these souls in one place a Church, or we may call all the saved people everywhere the Church. The persons we see joined together may belong to a

church, but only those who are born again belong to the Church of Jesus Christ.

The Lord adds people to the Church when He saves them. People who are added to the Church by the Lord also will be baptized and keep the commandments of God and have fellowship with those who are the people of God. Thus they become a kind of family which is called in Scripture a "house of God," meaning a family of God. Every family has order and regulation in living together. It is the same with the Church. God's orders should be kept and God's work done. He has thus called it a pillar or ground by which the truth may be kept and taught to all people. The Church bears a light before the world by her good works and her teaching that helps unsaved souls to find the way of salvation, and helps them when saved to grow—in grace and knowledge of the Lord Jesus Christ.

III. Questions for Recitation and Thought

1. What is the meaning of the word Church?
2. When the Church is compared to a building, what is the foundation?
3. When compared to a body, what is the Head?
4. Who belong to the Church of Jesus Christ?
5. Why do members of The Church work together?
6. What work do church members have to do?
7. How can the work for Christ be made to prosper in the hands of the Church?
8. How far is the message of the Lord to be carried?

IV. Thoughts About the Lesson Illustrated

"One family—we dwell in Him,
One Church above, beneath,
Though now divided by the stream,
The narrow stream of death."

—Wesley.

Lo, what a pleasing sight
Are brethren that agree!
How blest are all whose hearts unite
In bonds of piety.

All in their stations move,
And each performs his part
In all the cares of life and love,
With sympathizing heart.

Formed for the purest joys,
By one desire possessed,
One aim the zeal of all employs,
To make each other blessed.

No bliss can equal theirs,
Where such affections meet;
While praise devout and mingled prayers
Make their communion sweet.

'Tis the same pleasure fills
The breast in worlds above,
Where joy like morning dew distils,
And all the air is love.

—Mason.

V. Note-book and Research Work

Bible Searching.—With a concordance or references find as many passages as you can containing

the word Church and turn to them and read them finding how they compare with the thoughts of those in the Outline and note any other points that you may discover concerning the doctrine of the Church.

Note-book Work.—Make a record of whatever new points you find on the doctrine of the Church and add them to the Outline Scriptures stating what points they cover. Write out a short statement of what you consider the ideal Church.

Exercise.—Memorize the following points concerning the Church: (a) Ordinances. (b) Officers mentioned in Scripture.

Lesson Thirteen

THE HOLY SPIRIT

I. Scripture Reading

1. The Third Person of the Trinity. Matt. 3: 16, 17.
2. Trinity Composed of Father, Son, and Spirit. Matt. 28:19.
   Father, Son, and Holy Spirit is the final name of the one true God.
3. Known as Comforter, Spirit of Truth. Jno. 14:16, 17.
4. His Personality Shown by What He Does and by the Personal Pronouns Used in Speaking about Him. Jno. 14:26; 15:26; 16:7-15.
5. His Work, in Regeneration. Titus 3:5.
6. Works Love in Our Hearts. Rom. 5:5.
7. Gives Power for Service. Acts 8.

II. A Talk About the Lesson

We should understand that the Holy Spirit is God just as much as Jesus Christ and the Father are God. These three names of the One God are given to us in the Scripture and show the different ways in which God works. We can think of God the Father as a living person because of the creation. We can think of Jesus the Son as a person because He lived in the world in the body of flesh. And we may think of the Holy Spirit as a person because He acts

with God the Father and God the Son as a being who knows and acts and feels as a personal being like God. He comforts believers and reproves sinners. He can be grieved (Eph. 4:30). He can be lied to (Acts 5:3). Jesus spoke of Him with personal pronouns that are not used of things having no personality. "When he is come," "I will send him unto you," "He will guide you," "He shall glorify me," "He shall teach you," etc., etc.

The work of the Holy Spirit is very important in the life of the believer. As a spiritual person He can dwell in us. He brings about the new birth (Jno. 3:3-5). He quickens or makes alive (Jno. 6:63). He fills our soul with the love of God (Rom. 5:5). He makes those who work for God full of might that they may boldly and lovingly witness for Jesus. He helps us in every way that we need Him to glorify God (Rom. 8:26, 27).

III. Questions for Recitation and Thought

1. What is spoken of as the Trinity? Who is the third person of the Trinity?
2. What other names are given to the Holy Spirit?
3. How can we know that the Spirit is a living personality?
4. What things does the Spirit do?
5. What things can the Spirit feel?
6. What does He do for the Christian?
7. What does He do for the sinner?
8. What reverence and submission should we give toward the Spirit?
9. Under what conditions does He dwell in and give power to men?

IV. Thoughts About the Lesson Illustrated

Fellowship of the Spirit.—Jesus was the companion of the disciples when He was with them. When He went to Heaven the Holy Spirit came to take up companionship with the disciples and to abide with them forever. The Holy Spirit then is not to be taken away from us. Some day He will be taken away with the Church in the time when they are caught up to meet the Lord, but never will He depart from the believer. Now if we are children of God we may walk in the Spirit always. We should ever remember His Holy presence and never grieve Him by thought, word or deed. If we have been redeemed by the blood, we have also been sealed by the Spirit. If we do not walk in fellowship with Him, we shall grieve Him. If we continue to grieve Him and sin against Him till we do despite toward Him, there is a terrible judgment awaiting such souls (Heb. 10:29). How blessed it is to walk in the Spirit and become fully acquainted with Him in all the good pleasure of God, having the comfort and joy of His presence always even to the end of our days on earth and then in the fulness of redemption in glorified bodies forever in heaven.

"Teacher, Comforter, and Guide,
In our hearts do Thou abide;
And in life whate'er betide,
Help us evermore."

—L. W. Munhall.

V. Note-book and Research Work

Bible Searching.—Read Jno. 14, 15, 16, carefully and note all that Jesus says the Spirit will do. Search the book of Acts to find what the Spirit did and was expected to do.

Note-book Work.—Make a list of what the Spirit does. Write out the outline as usual with such additions as you may find helpful. Record any questions and the answer to them after all research has been made and class discussion given.

Exercise.—Commit to memory Gal. 5:22, 23.

Lesson Fourteen

SEPARATION, OR NON-ALLIANCE WITH THE WORLD

I. Scripture Reading

1. Believers' Position in Relation to the World. Jno. 15:18, 19; 17:15, 16.
2. No Fellowship with the World. II Cor. 6:14-18; Eph. 5:11, 12.
3. Not to Love the World. I Jno. 2:15, 16.
4. Seeking Friendship with the World Indicates Enmity with God. Jas. 4:4, 5.
5. To be unspotted from the world. Jas. 1:27.

II. A Talk About the Lesson

The believer has been chosen out of the world. He is no longer a part of the world, although he is still living in the midst of it. If he is not of the world, he has no business to be in fellowship with its doings and thoughts. The motives and thoughts of the world are against Christ. And Christ wants His followers to be true to the things of righteousness which He loves. We cannot be yoked with those who are not Christians and be true to Christ and His righteousness because there is no fellowship between Christ and those who belong to the world.

The world contains the lust of the flesh and the lust of the eye and the pride of life. All its thought

and labors are no higher than these lusts. But those who are of God dare not love these things because they do not come from God. If the Christian seeks to be friendly with the world in following such things, he becomes an enemy of God; for God hates all sinful lusts and pleasures because they are against truth and righteousness.

The only way to remain pure in the sight of God is to keep ourselves unspotted from the world. The only way that we can keep unspotted is to come out, be separate, not to touch the unclean thing, make no friendship with the world's ways, not be yoked with worldly people in their affairs, but keep ourselves in the love of God by seeking after the things that please Him.

III. Questions for Recitation and Thought

1. How is it that the believer in Christ is no longer of the world?
2. How does the world feel toward those who live for the things of Christ?
3. Of what three forms of lust is all the world composed?
4. Why is the believer not to love the world and its things?
5. When a professed believer loves the world, what does it show?
6. How does friendship with the world affect our relation to God?
7. How can we be kept unspotted from the world?
8. Name some ways in which we may become unequally yoked together with unbelievers.

IV. Thoughts About the Lesson Illustrated Outside the Camp

"And yet— 'outside the camp,'
'Twas there my Savior died!
It was the world that cast Him forth,
And saw Him crucified.
Can I take part with those
Who nailed Him to the tree?
And where His name is never praised,
Is there the place for me?

"Nay, world! I turn away,
Though thou seem fair and good;
That friendly outstretched hand of thine
Is stained with Jesus' blood.
If in thy least device
I stoop to take a part,
All unaware thy influence steals
God's presence from my heart."

—Selected.

If the world hates Jesus enough to put Him to death, how can I join in with their works as a partner? For the world has not repented of its crime because its god, Satan, is still moving the affairs of all who believe not.

V. Note-book and Research Work

Bible Searching.—From the concordance find passages describing the character of the world.

Note-book Work.—Make a list of worldly affairs in which the Christian has no part whatever. Make a list of doubtful things over which men contend,

some saying it is right and some that it is wrong to take part. Write out the outline and Scripture as usual including some you have found for yourself.

Exercise.—Commit to memory Ephesians 2:1-10.

Lesson Fifteen

NONCONFORMITY

I. Scripture Reading

1. The Meaning of Nonconformity. Not Fashioned or Assimilated to. Phil. 2:8.
2. A Command of God's Word. Rom. 12:2; I Pet. 1:14, 15.
3. A Changed Life Required. I Pet. 4:3, 4; Eph. 4:17, 18.
4. Led by the Spirit of God. Gal. 5:16; I Cor. 2:12
5. Some Marks of the World to be Avoided. I Cor 6:9-11; I Tim. 2:8-10; I Pet. 3:3-6.

II. A Talk About the Lesson

The command not to be conformed to this world is in full harmony with what we learned in the lesson on Separation. A person who cannot have fellowship with the world and its spirit, surely does not want to pattern after it or in any way to become like it.

God expects His children to cease from all the sinful practices of the world which they did before they were saved. He has given them the Holy Spirit who guides them contrary to the lusts and vanities of the world, the flesh, and the devil, and leads them to understand the ways of God and gives them power to walk in the way of righteousness.

The marks of the world show the kind of charac-

ter it has. Fornication shows uncleanness of mind and heart. Idolatry, adultery, effeminacy, self-abuse, theft, covetousness, drunkenness, reviling, extortion, all show in an outward form what inward wickedness the heart contains. The believer has been saved from such wickedness and dare not indulge in them any more. The character of the world is also shown by its way of dress and ornamentation. Outward show by wearing gold and putting on clothing that makes a display, "gold, pearls, costly array," "fixing up" the hair, proves the hypocrisy of the heart, seeking to appear better than it is. The believer is to have the heart adorned with meekness and quietness and humility, and thus puts on modest apparel harmonizing with such thoughts. We cannot obey the command of nonconformity and follow the fashions of the worldly minded.

III. Questions for Recitation and Thought

1. What is meant by non-conformity? What is it to be transformed?
2. Why is it not consistent to be conformed to the world?
3. What opposite spirits are in the world and in the Christian?
4. What difference does the Spirit of God make in the Christian after he becomes converted?
5. Name a number of marks of the character of the world.
6. What is the heart adornment of the Christian?
7. What kind of clothing corresponds with a meek and quiet spirit?

8. Why cannot the Christians leave the world plan its patterns of dresss? What class of people is the safest to follow in dress?

IV. Thoughts About the Lesson Illustrated

Unspotted from the World.—James (Jas. 1:27) gives us an idea of what constitutes pure religion. To be "unspotted from the world" does not mean simply to keep from being all over blackened with sin. It means purity from all sin. If we conform to the world in unholy conversation, that is one spot. If we conform to the world in seeking worldly amusements, that is another spot. If we conform to the world in following worldly fashions, that is another spot. Other spots might be mentioned. We are not "unspotted from the world" until we have completely severed our connection with the world. The Bible teaches purity from all these spots."—Manual of Bible Doctrine.

Love not the World

Love not the world! Its dazzling show
Conceals a snare of death;
The sweetest joy earth can bestow,
Dies as a wasted breath.

Love not the world! Its wealth renown,
The blood bought soul enslaves;
Oh, strive to win a heavenly crown,
Which plumes of glory wave.

Love not the world! Its sin and strife
Exceed the good and true;

Oh, consecrate to Christ your life!
He drained death's cup for you.

Love not the world! Pure joys above
All earthly things transcend;
In Jesus lose each idol love,
And ever upward tend.

—Gertrude A. Flory.

V. Note-book and Research Work

Bible Searching.—Read carefully the context of all the references. Look up the references in your Bible referring to the subject under discussion in the Scripture Reading and get further light on the subject of Nonconformity.

Note-book Work.—After the usual copy work, write out as complete a statement of what nonconformity means as you can compose. Make a list of ways in which we may become conformed to the world.

Exercise.—Commit to memory and learn to locate the leading Scriptures on the doctrine of non-conformity.

Lesson Sixteen

NONRESISTANCE

I. Scripture Reading

1. Enjoined by the Lord. Matt. 5:38-48.
2. Christ our Example. I Pet. 2:19-24.
3. The Way to Overcome Evil. Rom. 12:17-21.
4. Not to Use Sword. Matt. 26:51, 52.
5. The Christian's Weapons. II Cor. 10:3, 4.
6. The Christian's Armor. Eph. 6:11-17.

II. A Talk About the Lesson

Jesus as the Prince of Peace taught the perfect way of peace. The old time teaching had been to return evil for evil. But the teaching of Jesus is to return good for evil. In doing this evil is not resisted. A blow on the cheek is not returned but the other cheek is left exposed. A lawsuit is not resisted but even more is given than the law compels. An enemy is accommodated and helped as well as a friend. An enemy is loved as well as a neighbor. We are to bless those that curse us, do good to those who hate us, and pray for those who persecute us. In all things we are to be like our heavenly Father who is kind to both the evil and the good.

Jesus practiced what He taught. He has given us a perfect example to follow. We should suffer for righteousness sake and not return evil to those who

cause us to suffer. All things are to be left to God. God is to direct all vengeance. We are not to avenge ourselves but to do good to our enemies and thus overcome the evil.

The carnal sword is to be put away. The weapons of our warfare are spiritual. God's Word and Spirit are more powerful in overthrowing the enemy than carnal weapons are because the real enemy is spiritual. The Devil seeks to overthrow us, but God has completely fitted us with armor and weapons that he cannot hurt or defeat us in our soul life.

III. Questions for Recitation and Thought

1. What authority did Jesus have to teach? How did His teaching differ from the teaching of old time?
2. What did He say about resisting evil treatment?
3. How should we act when we are sued at law? How should we act when forced to do anything?
4. Should we be partial in our accommodations?
5. How should we feel toward an enemy? How can we show our love to him?
6. What example have we for nonresistance and love toward enemies?
7. What effect has good for evil upon the enemy? Do we always see the effect at once?
8. What will be the effect upon those who use the sword?
9. What is the believer's means of defense and fighting?
10. What is the real enemy against which we should fight?

IV. Thoughts About the Lesson Illustrated

Put up thy Sword.—Jesus commanded Peter to do this when He tried to defend his Master. Peter's sword was a material sword but back of it was a spirit of selfish hatred against all that would bother the object of Peter's love. "Refrain thy tongue from evil" is another command of the Scripture. It is a fleshly sword, and when a hateful heart is moving it, causes much mischief and separates many friends, paining many hearts and bringing dishonor to God. It is well to put up the sword of an evil tongue. "There is utterly a fault among you because ye go to law one with another," is another form of sword that God would have the Christian put up. Two persons cannot agree about a financial difficulty. One determines to make the other do his way and has the matter put into the hands of the law so that the powers that be may use their force to bring the man to justice. Then, we might name other forms of swords that compare with the above forms, such as, angry looks, slightings, undermining schemes, etc., etc. All such swords must be put away and in their place we are to have our hearts filled with love that we may be able to sincerely utter the prayer, "Father forgive them, for they know not what they do."

"Resist the Devil."—There is a resistance right for the Christian, but it is not a wrestling against flesh and blood. And it cannot be done with carnal weapons. The enemies are spiritual. They are the forces of Satan and must be overpowered by the power of God and by the weapons of God.

V. Note-book and Research Work

Bible Searching.—Find Bible examples of nonresistance.

Note-book Work.—Write out a list of contrasts between the Old Testament spirit of dealing with an enemy and the New Testament spirit.

Exercise.—Commit to memory a number of leading passages making plain the Savior's teaching as well as the teaching of His apostles on the subject of nonresistance.

Lesson Seventeen

WATER BAPTISM

I. Scripture Reading

1. Commanded by the Lord. Matt. 28:19.
2. Christ's Example. Matt. 3:13-17.
3. Commanded by Apostles. Acts 2:37, 38.
4. Observed on Condition of
   (a) Faith and Repentance. Acts 2:37, 38.
   (b) Confession of Faith. Acts 8:36, 38.
   (c) Receiving of Holy Spirit. Acts 10:44-48.
   (d) Evidences of Conversion. Acts 16:30-34.

II. A Talk About the Lesson

Water baptism is a ceremony done by the hands of men whom God has sent to preach the Gospel. The first preacher who was sent to baptize with water was John. He taught repentance and told the people to look for the one who baptizes with the Holy Ghost. Jesus came to John to receive baptism, but John knew that Jesus was greater than he and had no sin to repent of, so he felt that he was not worthy to baptize Him. But Jesus wanted to carry out all the ordinances that God had appointed and asked John to baptize Him with water. When John baptized Him with water, the Holy Ghost descended from heaven upon Jesus, while a voice spoke, "This is my beloved Son in whom I am well pleased."

When the Apostles were preaching after Jesus had ascended to heaven, and the people were convicted of sin and asked what to do, Peter commanded them to repent and be baptized in the name of Jesus.

By a careful study we find that those who were fit to be baptized were people who believed the Gospel message and were ready to repent of their sin. When they would freely confess Jesus Christ as the Son of God, and show by their life and actions that they were God's newborn children ready to accept the Word of truth and walk in newness of life, when it was plain that the Holy Spirit had been poured out upon them because of their faith; then they were accepted as fit subjects for baptism.

III. Questions for Recitation and Thought

1. Describe the preaching and baptism of John.

2. Repeat the command of Jesus concerning baptism in Matt. 28:19.

3. Why did Jesus have John baptize Him? How did God show His approval?

4. What did the Apostles teach about water baptism?

5. What did the Apostles require in those whom they baptized?

6. Describe the conversation about baptism in Acts 2:37, 38.

7. Describe Peter's experience in Acts 10:44-48.

8. How did Philip instruct the eunuch?

9. How did the Philippian jailor prove his fitness to be baptized?

10. How should applicants for baptism feel about the Word of God?

IV. Thoughts About the Lesson Illustrated

"Baptized into the Father's name,
We'd walk as sons of God;
Baptized into Christ, we own Thy claim,
As ransomed by Thy blood.

"Baptized into the Holy Ghost,
We'd keep Thy temple pure,
And make Thy grace our only boast,
And by Thy strength endure."

—Mary P. Bowly.

The Answer of a Good Conscience.—A friend would not deny a friend. A mother could not deny her child. A true child could not deny its father. A saved soul wants to confess its Savior. God gave us a mouth to confess Him. He gave us commands to express our relation to Him. Baptism is one of these which answers the question that comes, Have you been saved through Christ? It speaks to all men and before God from our hearts in the affirmative—Yes. It says to God and man, I believe, I accept, I confess, I am His, He is mine, I will be true, He has saved my soul, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." Have you a good conscience? Has your conscience answered? Did you mean what was said?

V. Note-book and Research Work

Bible Searching.—With a concordance trace the word baptism in its use and note *conditions for, kinds of,* and *examples of baptism* in the New Testament.

Note-book Work.—To the outline add such Scriptures as come under the classification named in the outline. Write out an answer to the question, "Who is a fit person to be baptized?"

Exercise.—Memorize Matt. 28:19, 20; Acts 2:37, 38; I Pet. 3:21.

Lesson Eighteen

COMMUNION, OR LORD'S SUPPER

I. Scripture Reading

1. A Memorial Service. Luke 22:19, 20.
2. Instituted by the Lord. Matt. 26:26-29.
3. Observed by the Early Disciples. Acts 20:7.
4. To be Observed in Proper Order. I Cor. 11: 23-26, 34.
5. Believers to Examine Themselves. I Cor. 11: 27-32.
6. Proper Observance Requires Unity and Separation from Evil. I Cor. 10:16-21.

II. A Talk About the Lesson

Water baptism gave expression, at the beginning of our Christian life, that we now belong to Jesus. Communion, or the Lord's Supper is a service that is done again and again, as long as we live, to keep in memory the suffering body and the shed blood of Jesus by which we were redeemed and saved. Jesus Himself instituted the ordinance and told the disciples to do it in remembrance of Him. He took bread to represent His body, and the grape juice to represent His blood. Each took a portion of bread as He broke it, and afterward each took a little of the cup.

This ordinance was observed after Jesus had gone to heaven. The early Church practiced it. The

Apostles taught how it should be practiced just as Jesus had taught it. They taught further how that those who partake of it should understand its meaning and examine themselves so that they might not eat and drink unworthily. To do so would bring judgment upon themselves. Many had already observed it unworthily and had received chastening of the Lord.

All who partake of the bread and cup are to be in fellowship with Christ, realizing that they are living by faith in his suffering body and shed blood. All must be one body and thus have fellowship together. Those who partake of the table of devils cannot partake of the table of the Lord, because that would bring confusion and a curse.

III. Questions for Recitation and Thought

1. What two simple materials did Jesus take to express the Communion? What does the eating and drinking of these emblems signify?
2. Who should observe this ordinance?
3. What condition should the Church be in when observing it?
4. What if someone has secret sin in his heart?
5. What should be done about open sin?
6. Can Churches observe the communion when they also take part in ungodly things. Why not?
7. Why should everybody who partakes know what it means.

IV. Thoughts About the Lesson Illustrated

One Bread and One Body.—When the wheat is gathered, separated from the chaff, ground into flour,

kneaded into a dough, and baked into a loaf it becomes one loaf from many grains. We cannot find which particle is of this or that, for all has become one. So it is with the Church. Having been separated from the evil, she is prepared as a part of the body of Christ. While each member is a separate individual, yet in Christ they have become so completely one body that there is no difference. They are one bread and one body. But if that loaf should have also been mixed with poison until it had been thoroughly kneaded into it, it would all be poison and unfit to be used as bread. So if we have fellowship with devils we are poisoned and not fit for the body of Christ. "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils."

Remember me.—How easily we forget if there is no one to remind us, or if we do not take time to think once in a while about what we should remember. Jesus' suffering is the one great price of our redemption. Jesus knew that we should have a way of remembering. He gave us this ordinance to keep as a reminder. When we do keep it, then we should think of Him and how He suffered for us. As we think of those things our hearts should become more loving and grateful toward Him and we should not become so proud and boastful in ourselves.

V. Note-book and Research Work

Bible Searching.—Read what you can about the meaning and observance of the Passover Feast and

note the likenesses and differences between the Communion and the Passover.

Note-book Work.—Note in your outline other passages throwing light on the subject. Write a careful statement of what you consider the teaching of Scripture as to a Communion Service observed in proper order.

Exercise.—Commit to memory Scriptures covering the following points. (a) Communion as a command. (b) Communion observed by Christians only. (c) Self-examination before Communion.

Lesson Nineteen

FEET WASHING

I. Scripture Reading

1. Instituted by the Lord at the Time of Passover feast. Jno. 13:1-17.
2. Not Understood by the Disciples. Jno. 13: 6, 7.
3. A Needed Service. Jno. 13:8-10.
4. Given as an Object Lesson or Example. Jno. 13:12-17.
5. Observed by Faithful Believers. I Tim. 5:10.

II. A Talk About the Lesson

Two services out of the ordinary were done at the Passover Feast in the Upper Room. One, the Communion, we noticed in the last lesson; the other, the washing of feet, is noticed in this lesson. So strange was the act of feet washing that the disciples were astonished and Peter did not want to allow the Master the humiliation of doing it for him. But Jesus had a purpose in all His acts and soon gave Peter to understand that it was a ceremony that He was performing, that if refused would make Peter separate from Christ. It was not to cleanse the person of the disciples. If so, Christ would have washed their hands and head also as Peter suggested. But it was a ceremony that needed the service of washing the feet because such a service expressed a humility

which the washing of other parts of the body could not. It was not to cleanse the heart of the disciples, because that was already clean, except that of Judas, and the washing did not make his heart any better.

Jesus made it plain what the service was for, after He had finished washing their feet. He showed that it was to express that He, their Lord, was ready to do the humblest service to them, and that they, His disciples, should be ready to do the same to one another. He gave them the example that they should do as He had done to them. The servant should not be considered greater than his Lord. If the servant knows what his Lord's example and commandments are, it will be blessed for him if he does it. The ordinance of washing the saints' feet was afterward practiced by the believers as the Lord had commanded.

III. Questions for Recitation and Thought

1. What two ceremonies were introduced during the Passover feast that had never been practiced before?
2. What things were especially in the consciousness of Jesus at the time of this Passover? What did He know about Judas? What did He know about all the disciples? What did He know about Himself?
3. Describe His conduct in preparing for the feet washing.
4. What objections did Peter offer?
5. How did Christ persuade Peter to submit?
6. How do we know that this was a new service?
7. Why would washing the hands and head or

some other kindness not serve as well as feet washing?

8. What lesson did Jesus teach from what He had done?

9. Why should disciples do this same act today?

10. What blessing will follow its practice?

11. Was it practiced by the Church in early times?

IV. Thoughts About the Lesson Illustrated

An Action with a Meaning.—I may walk or run or stand or sit as may be convenient for me to do, and it is such a common action that no one thinks of any particular meaning except that I wish to do it. When I kiss someone it expresses a particular meaning. It tells outwardly that I have an affection for that one. Even if it be done in hypocrisy, it does not change what the outward act is supposed to say. So in feet washing as a Christian service. I may do a thousand other things for my brother in Christ that may be good and may show that I love him dearly, but whenever I do this service to him, it always means just what Jesus taught that it should teach. I may just go through the form. I may feel haughty in heart and think myself better than he, yet my action of washing still speaks the same thing even if I am making it tell a lie about myself. The kiss always has and always will mean love however a Judas might use it to tell a lie. And feet washing always has and always will mean that I do not feel above serving my brother no matter how many may do it in hypocrisy.

Our Savior, tho' our Master, Lord,
In true humility,
By action taught that we might see
The great must servants be.
Lord as this solemn rite we keep,
With joy we worship thee;
May we with humble hearts, O Lord,
Thy faithful servants be.

D. Kauffman.

V. Note-book and Research Work

Bible Searching.—Look up in your concordance "washed," and note customs of feet washing and ceremonies of feet washing in both Old and New Testament.

Note-book Work.—Note any important find and write out any question for discussion at class.

Exercise.—Memorize Jno. 13:13-17.

Lesson Twenty

DEVOTIONAL COVERING

I. Scripture Reading

1. Christian Order. I Cor. 11:1-6.
2. An Ordinance. I Cor. 11:2.
3. God's Order of Authority. I Cor. 11:3.
4. The Covering Enjoined to the Christian Woman. I Cor. 11:4-9.
5. A Symbol of Power. I Cor. 11:10.
6. Man and Woman Mutually Dependent on each other. I Cor. 11:11-13.
7. In Harmony with the Lesson of Nature. I Cor. 11:13-16.

II. A Talk About the Lesson

God has placed everything in order. Everyone has a place to occupy. God is head of all. Christ is subject to the Father. Man is subject to Christ. Woman is subject to man.

A simple ordinance has been chosen to show that the woman in the Lord takes her place appointed of God, subject to man in the Lord. If the man would cover his head in time of prayer and prophecy it would not show honor to the Lord whom he is to honor. But if the wman would not cover her head in time of prayer, she dishonors the man whom she is to honor. If the woman will not accept this or-

dinance to show her relation to man in the Lord she may as well cut her hair which shows her relation to man in creation.

The covering marks the woman with power from God to come to Him in prayer or to speak, because she is taking her rightful place which He has appointed her. The woman in the Lord needs the man as her head and the man in the Lord needs the woman as his helper. Both together need God as head of all.

It is not becoming for a woman to pray without a covering. The lesson God has taught in the nature of men and women agrees with the lesson of wearing the special covering. God made a difference in man and woman in wearing their hair and He makes a difference in the wearing of a covering.

III. Questions for Recitation and Thought

1. What is the Christian order of authority? What use is there of some for heads and some for submission?

2. What ordinance shows the relation of men and women in the Lord?

3. What shows their relation to each other in the flesh according to nature? Why would not the hair answer for a sign in the Lord also?

4. If the devotional covering is not worn what shame is it like?

5. If it is a shame for a woman to cut her hair off, what would be the thing for her to do about the devotional covering?

6. Why ought the woman have power on her head?

7. Can you answer the question, "Is it comely that a woman pray unto God uncovered?"

8. Show by a lesson from nature's teaching that a woman ought to wear a special covering besides her hair?

IV. Thoughts About the Lesson Illustrated

Something to be Seen.—Ordinances always are things done in a visible way to show what is invisible. The visible is for the eyes of men while the invisible is for the eyes of God. Baptism, Communion, Feet washing, all are visible acts that stand for something invisible. So the covering is a visible piece of fabric that makes a sign about what is in the heart of the woman. If it is in the heart, then, what use of having a piece of cloth on the head? The heart moves the hand to obedience. The hand moved to obedience shapes the cloth and does with it according to God's will. Man can see what the hand has done and knows what the heart has been willing to do. Now if that hand fashions a covering so small that it cannot be seen without walking around the woman, or if it makes it look as much like some ordinary headgear as possible so that the eye cannot tell what it is for, what kind of a condition must be in the invisible part,—the heart?

"So let our lives and lips express
The Holy Gospel we profess;
So let our walks and virtues shine,
To prove the doctrine all divine."

—L. Mason.

V. Note-book and Research Work

Bible Searching.—Read carefully Genesis 2:18-23. Compare it with the first 16 verses of I Cor. 11. Compare it also with I Pet. 3:1-6; I Tim. 2:8-15; Titus 2:1-6; Eph. 5:22-33.

Note-book Work.—Write out any question that may come to you in your study. After full investigation write out the best answer you can to your question. Note any points that impress you in the study.

Exercise.—Memorize I Cor. 11:6-10.

Lesson Twenty-One

THE LORD'S DAY

I. Scripture Reading

1. Principle of a Day of Rest Introduced. Gen. 2: 2, 3.
2. The Command to Israel. Ex. 16:23.
3. Incorporated in Mosaic Law. Ex. 20:8-11.
4. Was Made for Man. Mark 2:27, 28.
5. Jesus did Good on the Sabbath. Mark 3:4.
6. Jewish Sabbath not Binding on Christians. Col. 2:16.
7. The Beginning of Observance of First, or Resurrection Day. Jno. 20:19, 26.
8. Observed by Assembling together, (Acts 20: 6, 7) in Worship and Giving as the Lord Blessed Them. Heb. 10:25; I Cor. 16:2.

II. A Talk About the Lesson

God blessed the seventh day and set it apart as a holy day because He had ceased from the work of creation on that day. He ordered the Children of Israel to keep it as an ordinance. They were to do no gathering on the Sabbath. When God gave Israel the Law from Mt. Sinai, the keeping of the seventh day for the Sabbath was included. No work of any kind which was for secular affairs was to be done by man or beast. Every one in every household was to rest. Israel as a people were strictly commanded,

and were blessed for obedience, and cursed for disobedience concerning this Sabbath law.

When Christ came they had gone to extremes by many burdensome additions to the Sabbath law. Jesus paid no attention to these impositions but taught His right as Lord of the Sabbath to say what was lawful to do. He, Himself, did works of mercy and kindness as well as worship.

The Jewish ordinances, including the ordinance of the Sabbath, were done away in Christ. In place of it we have the Lord's day, or the day when Jesus rose from the dead. It comes every seven days but is on the first day of the week instead of the last. Jesus began the practice of meeting with the disciples on this day, after His resurrection, and the disciples kept up the practice among the churches, using the day as a time to assemble for worship, and to bring their offerings together.

III. Questions for Recitation and Thought

1. When was the first rest day? Whose rest day was it? What did God purpose about such a day?
2. When did God speak to the Children of Israel about keeping the Sabbath? In what manner were they to observe it?
3. What further did God reveal as to the keeping of the Sabbath when He gave Israel the Law from Mt. Sinai?
4. What penalties were visited upon them for breaking the Sabbath? (Ex. 35:2; Neh. 13:17, 18)
5. What authority did Jesus claim? What did He say the Sabbath was for?
6. Is the Jewish Sabbath binding on the Christian?

7. How is the Lord's day observed by Christians? How did this practice originate?

8. What things did the early Church observe on the first day of the week?

IV. Thoughts About the Lesson Illustrated

"A Perverted Meaning of the Word 'Rest.'—Some would have the word 'rest' include abstinence from active Christian work as well as physical work. If this view is right, our Savior was wrong; for the Sabbath was usually among His busiest days.

"Putting into practice this perverted meaning of the word 'rest' causes people to sleep late Sunday morning, sleep during church service, or stay at home to rest their weary bodies. Satan gains a point every time people rest from spiritual duties."—A Talk with Church Members.

Rules for the Observance. "There is no rule but the golden rule that can govern our relation to the Lord's day. Therefore, before I give a Sunday house party, or travel for my own pleasure, or talk a lot of twaddle at the telephone on the Lord's day I will say, "I would *not* like to be obliged to work on Sunday myself; therefore it is wrong for me to oblige others to work. I will not buy a Sunday newspaper, knowing that I am forcing a hundred and fifty thousand compositors and pressmen to work seven days out of seven, and robbing a great army of men and boys of their right to a day of rest and worship."—The Fundamentals.

V. Note-book and Research Work

Bible Searching.—Look up, by aid of a concordance, passages giving God's law and will concerning

the Jewish Sabbath. Likewise look up passages giving Christ's teaching about the purpose of the Sabbath and how He observed it.

Note-book Work.—Write out a statement as to how the Lord's day should be observed in light of the teaching of Christ and the practice of the apostles. Note any other questions for class discussion.

Exercise.—Memorize Heb. 10:25; Rev. 1:10; I Cor. 16:2; Mk. 2:27, 28.

Lesson Twenty-Two

WORSHIP

I. Scripture Reading

1. A Requirement of God. Matt. 4:10.
2. The Elements in Worship Include Praise, Prayer, Reverence, Thanksgiving, Adoration, and Communion with God. Worship Requires Enlightenment, Humility, Faith, and Obedience on the Part of the Worshiper. Ps. 95; 96; 97.
3. Christian Worship is to God through Christ, or to Christ as God. Rom. 1:8; Eph. 3:14; Rev. 5:8-12.
4. Must be in Spirit and in Truth. Jno. 4:20-24.
5. Assembling Together an Essential Help in True Worship. Heb. 10:19-25.

II. A Talk About the Lesson

When our spirit realizes the greatness, goodness, power, beauty, holiness, and superiority of God and expresses this in some form by praise, prayer, thanksgiving, communion, service, meditation, and prostration of body and soul before Him, we worship. Such feelings of homage and service are not to be given to any being except to God alone. We may respect and honor those over us and those who are good and worthy, but adoration and worship should be given to God only.

Our approach to a holy God has been made possible by the intercession of Christ, through what He has done for us to redeem us and purify us unto Himself. Christ makes all our worship acceptable so that we are assured of a blessing. We also realize the union of Christ with the Father and worship Him as God and our Redeemer. John describes the worship of the redeemed ones in heaven as they fall down before God and the Lamb and tell of His worthiness.

All outward actions and words and services that we may do in the form of worship are not real worship unless they come from our spiritual nature in sincere contemplation of a spiritual God. But when a number of spiritual people can assemble they may unite their praises and prayers and service in a way to help each other and to bring greater praise and glory to God. For this reason God commands us not to forsake the assembling of ourselves together.

III. Questions for Recitation and Thought

1. What is worship? To whom is worship alone due? What is God's command concerning worship?

2. In what ways may our worship be expressed? How must the worshiper feel toward God? Can one feel as he ought without a knowledge of what the true God is?

3. What place does Jesus Christ occupy in our worship? Describe the scene John saw in his vision of the throne.

4. What kind of worshipers is God seeking? How may singing and prayer and preaching and other acts of religion be only empty forms?

5. How does a public assembly help in our worship of God?

IV. Thoughts About the Lesson Illustrated

"Holy, Holy, Holy! Lord God Almighty!
Early in the morning our songs shall rise to Thee;
Holy, Holy, Holy! Merciful and Mighty!
God in three persons, blessed Trinity!

Holy, Holy, Holy! Lord God Almighty!
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before Thee,
Which wert and art, and evermore shall be.

Holy, Holy, Holy! tho' the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art Holy, there is none beside Thee,
Perfect in power, in love, and purity.

Holy, Holy, Holy! Lord God Almighty!
All Thy works shall praise Thy name in earth and sky and sea;
Holy, Holy, Holy! Merciful and Mighty!
God in three Persons, blessed Trinity.

—Reginald Heber.

V. Note-book and Research Work

Bible Searching.—By the word "Worshiped" note from your concordance the manner of worship as well as the objects to whom worship was expressed.

Note-book Work.—Write down in your notebook the best thoughts which you have discovered in this study. Add to the outline such Scripture giving light on the lesson.

Exercise.—Do not fail to meditate upon the subject of worship and seek by the right way to enter the worship which the above hymn expresses. Seek to keep this attitude of worship through all your activities. Commit the hymn to memory.

Lesson Twenty-Three

PURITY

I. Scripture Reading

1. A Quality Belonging to God. I Jno. 1:5; I Jno. 3:3.
2. Man by Depraved Nature Impure. Isa. 6:5; Job 14:4; Jer. 17:9.
3. We are Purified Through the Grace of God in Christ Jesus. Tit. 2:11-14; I Jno. 1:9.
4. Promise is to Pure in Heart. Matt. 5:8.
5. To Keep ourselves Pure by Holding Faith and a Good Conscience. I Tim. 5:22; 1:19.
6. Feeding upon God's Pure Word. Psa. 12:6; 119:9.
7. Purity of Mind and Thought. Phil. 4:8.
8. Our Associations are to be Pure. Eph. 5:11, 12.

II. A Talk About the Lesson

God is holy. Nothing evil can have fellowship with Him. Man by his fallen nature is impure and is inclined to the evil way. Man in this condition cannot have fellowship with God without cleansing. God has provided a way to cleanse man. Jesus' shed blood is applied to the hearts of those who will confess and forsake sin, trusting in His saving grace.

Having been cleansed and made fit to have company with God, we should make it the great concern of life to keep clean so that our fellowship shall not

be broken. The faith by which we were cleansed must be held. Jesus must ever be kept as our atonement not only for once but for all our life. If we are true to our conscience, obeying God's Word and turning from every ungodly and worldly lust, our faith in the cleansing blood will not be overthrown and our fellowship with God by the Holy Spirit will not be marred.

God's Holy Word is pure. Those who feed upon it will not defile themselves but learn how to cleanse and keep themselves clean. It gives us God's standard of righteousness and guides us from the defilements of sin about us. If we will use it to sift out the evil thoughts coming to us and allow our minds only to entertain what is pure, and have fellowship only with pure association, we shall always be happy and secure.

III. Questions for Recitation and Thought

1. Who is perfect in purity? What is required of those who are in His fellowship?
2. What is the condition of all men through their fallen nature?
3. How may we become purified and fitted for the fellowship of God?
4. What promise is ours when our hearts are pure?
5. What vital points must we hold in order to keep pure?
6. Describe the purity of God's Word? What service is the Word of God in the cause of purity?
7. Through what avenues does defilement come into our hearts and lives?
8. How may we guard against defilement?

9. Discuss some modern ways in which young Christians are in danger of being defiled.

IV. Thoughts About the Lesson Illustrated

Pure in Heart

You are pure you say; are your thoughts as white
As the snow that falls with the midnight's hush?
Could you see them blazoned in letters of light,
For the world to read and feel no blush?

If you stood in the court of heaven, 'mid swift,
Glad greetings of loved ones who know no wrong,
Could you bare your heart to them all, and lift
Unshrinking eyes to that spotless throng?

—Selected.

How to be "all glorious within."—"There is only one way. Our natural hearts are not beautiful, not pure, not glorious. We must let Christ wash our souls till they are made whiter than snow. We must let the Holy Spirit cleanse us and purify us and glorify our life within. Here is a little prayer for all who would have their hearts transformed:

Holy Spirit, dwell within me:
I myself would holy be:
Separate from sin, I would
Choose and cherish all things good:
And whatever I can be,
Give to Him who gave to me.

—From "Girls: Faults and Ideals."

V. Note-book and Research Work

Bible Searching.—From your concordance note what is said about the 'purity" or "holiness" of God;

"pure" or "holy" persons; "pure" or "holy" things. And find how impure things or persons are purified.

Note-book Work.—Add any important Scriptures to the outline. Write out a statement of how a pure person lives in this world. Write out any important question for discussion in the class.

Exercise.—In your prayer life let the study of the subject be brought before your inner life and pray the prayer of Ps. 139:23, 24. Commit to memory the leading Scriptures setting forth the doctrine of purity especially relating to how we may attain to that condition before God.

Lesson Twenty-Four

SATAN

I. Scripture Reading

1. First Referred to as a Serpent. Gen. 3:1, 4.
2. Other Names for the Great Adversary. Rev. 20:2; Matt. 12:24.
3. His Character. Jno. 8:44.
4. Some Proofs of his Personality. Job. 1:6, 7; Matt. 4:11; Jude 8, 9.
5. His Position in Relation to the World of Spirits and Men. II Cor. 4:4; Eph. 2:2; I Jno. 5:19.
6. Some of his Ways of Working. Jno. 13:2; Matt. 13:39; I Thess. 2:18; II Cor. 11:14.
7. His Limitations. Jno. 12:31; Job 2:6; Jas. 4:7.

II. A Talk About the Lesson

The great author of all evil and sin is Satan. He has been called by different names: Serpent, Dragon, Devil, Satan, Abaddon, Apollyon (Rev. 9:11), Beelzebub (Matt. 12:24), Belial (II Cor. 6:15). As the serpent he led the first woman and man into sin which has brought a curse upon all mankind. His character is wholly wicked being a murderer from the beginning and always untrue in all that he says and does. All lies and murder arise from his authorship.

He is a wicked spirit who has knowledge and pur-

poses and feelings. He can express his mind to God and others. He can plot deceit and suggest things to the minds of people. He can contend or argue questions. As a wicked spirit, he occupies the highest place among evil spirits. He is ruler over the ungodly men and devils in the world and in the realms about the world. As such a ruler he is called the prince and god of this world. He enters into men and works in them to do the evils that he suggests to their minds and hearts. He tries to hinder the work of the Lord which people purpose to do. He changes his form so as to appear to be a heavenly angel of light and he inspires his servants to pretend to be ministers of righteousness.

But God has set a bound for him. Christ has defeated Him by redeeming men from his power. He dare only go as far as God permits. And God gives His children such power over him that he will have to flee from them.

III. Questions for Recitation and Thought

1. How did Satan first appear to man? What other names have been given to him in the Scriptures?
2. Of what wickedness is he the father?
3. By what do we know that Satan is a personality? With whom can he communicate his mind?
4. What office does he hold in relation to evil spirits and to ungodly men? When can he work? Where can he work? (See under V in outline)
5. How does he work in the world? What class of people are under his directions?
6. How does he work against the cause of Christ?

7. How far dare he go in his work? How may the Christian overcome him?

IV. Thoughts About the Lesson Illustrated

Satan a Spirit Foe.—A spirit is not always seen because he is not in any special form. In the garden he was like a serpent. But it was not the serpent's body but the thoughts which Satan made him say which had the power over Eve's thought. At one time Jesus called Peter Satan because his thought was not from God but from Satan. Satan can enter into men and he can enter into beasts. Once many devils entered into a herd of swine and cast them down a steep place into the sea. They had just come out of a man. A spirit can work upon our mind and suggest thoughts. It was the wicked thought of betraying Jesus that Satan put into Judas Iscariot's mind when he entered into Judas. It is Satan who suggests to our minds the hateful envious thoughts which come to us. If we let him in by entertaining such thoughts, we shall be caught in his snare. But if we know whence they come and resist him, then he must flee and we can draw near to God and receive His blessed thoughts in their stead.

We cannot fight a spirit with carnal weapons.—Jesus used the Word of God against Satan again and again until he left Him, and then angels came to minister to Him. Harsh words against a man or woman who has Satan's suggestion against us will only give Satan a chance in us and not conquer him in the other one. But by patience and kindness and

by words of love and truth Satan is overthrown and sometimes our fellow victim is won and saved.

V. Note-book and Research Work

Bible Searching.—Read the 4th chapter of Matthew verses 1-11 and Luke 4:1-13 noticing how Jesus overcame the tempter. Note also the kind of temptations that were used by Satan. Read Rev. 20:10 to find the place in which Satan shall spend eternity.

Note-book Work.—Note down more points about the character of Satan as you may find them by further search from your Bible.

Exercise.—As you learn more and more of the thoughts of God and meditate on the difference of His way and the thoughts and ways of Satan, pray for such a deliverance from Satan and his devices that you may be free. If you have not found deliverance from Satan's kingdom do not rest till you have been delivered through Christ. Commit Jno. 8:31-36.

Lesson Twenty-Five

SECOND COMING OF CHRIST

I. Scripture Reading

1. The Promise of His Coming. Jno. 14:2, 3; Acts 1:11.
2. The Manner and Purpose of His Coming.
   (a) Coming for His Saints. I Thess. 4:15-17.
   (b) Coming with His Saints. I Thess. 3:13.
   (c) Coming in Great Power and Glory. Matt. 24:30.
   (d) Coming to Execute Judgment. Jude 14, 15.
   (e) To Reward His Saints According to their Works. Rev. 22:12; II Cor. 5:10.
3. The Blessed Hope of the Believer. Tit. 2:13.
4. Time of His Coming. Mark 13:34-37.

II. A Talk About the Lesson

The resurrected and ascended Lord Jesus who sits at the right hand of the Father in glory is coming again to the earth. Jesus promised it to His disciples. Angels also comforted them when He went up to heaven with the same promise. And the Scripture has many thoughts as to what He will do when He comes again.

We are comforted concerning the death of saints that they shall come with Jesus and be reunited with their resurrected bodies. The living saints will be caught up to meet the Lord in the air to join those

who have gone before and so shall they ever be with Him. Jesus will come in great power and glory. As the unsaved people shall behold Him, they shall begin to wail and mourn, because they know that His coming means their time of judgment for which they are unprepared. But the saints will feel that their time of great reward has come and shall welcome the day when Jesus appears. The hope of His return is a blessed one which saints may keep with them continually in their earthly life.

But the time of his coming is unknown by any man. We are here like servants of a master who has taken a far journey and who may return at any time. The tasks assigned if faithfully done will give us joy to think that at any time He will come and see our faithfulness to Him.

III. Questions for Recitation and Thought

1. How were the disciples comforted when Jesus left them? How do we know that His coming again means a bodily return?
2. How can the saints be comforted about those who have departed from their bodies? Describe the scene of the resurrection of saints and the taking up of the living in Christ?
3. How will the sight of Jesus with His saints affect the wicked?
4. What will be done then about the hard and cruel things which the ungodly have done against God and his people?
5. What blessings will the saints enjoy?
6. What benefit is a knowledge of Jesus' coming to us in life?
7. What do we know about the time of His re-

turn? What blessing is it to not know the time exactly?

IV. Thoughts About the Lesson Illustrated

Loyal to Our Absent Lord.—The Lord has been rejected by the world. He has passed from their view and seems to them to have no say in the world. But His disciples know that He is waiting at the right hand of God for the time when He shall again come to reward all according to their deeds. In His absence we may do many things to show our contempt of His words and teaching. We can neglect His work and slight His commandment, but that will all be to our everlasting regret when He does come and judge all according to their works. Although we might have been mocked and despised for being loyal to Christ during His absence, although we may have lost many opportunities of receiving favors from the world because of our strange loyalty to a Christ whom they do not see, yet how differently it will all seem to them when Jesus really appears. How glad will be our hearts then, if we have always been true!

"Thou art coming, O my Savior,
Thou art coming, O my King,
In Thy beauty all resplendent;
In Thy glory all transcendent;
Well may we rejoice and sing:
Coming! in the opening East
Herald brightness slowly swells:
Coming! O my glorious Priest,
Hear we not Thy Golden Bells."

—Selected.

V. Note-book and Research Work

Bible Searching.—There are many Scriptures that teach about the second coming of Christ. As time permits read such Scriptures as Matt. 24, 25, Mk. 13, Lk. 21 and the cross references that bear on the theme of His coming. Note the signs of His coming. Needed readiness of the believer.

Note-book Work.—Add any Scripture that may give fuller light on the points noted. Write carefully an answer to the following:

Is Christ coming again?

What is He to do when He comes?

How shall we be always ready for His coming?

Exercise.—Memorize the main texts of the Outline of today's lesson which give light on the points named.

Lesson Twenty-Six

THE DESTINY OF MAN

I. Scripture Reading

1. The Fact of a Destiny Beyond this Earthly Life. II Cor. 5:10; Heb. 9:27; Acts 24:15.
2. The Great Difference in the Destinies of Men. Rom. 2:6-11.
3. An Illustration of the Difference. Luke 16: 19-26.
4. The Great Difference of Destiny When all Nations are Gathered and Judged. Matt. 25:34, 41.
5. The Different Final Portions in the Destiny of All Men. Rev. 21:3-8.

II. A Talk About the Lesson

Death does not end all. After this earthly life is over we shall stand before a Judge who shall give us our portion for the eternal existence which we shall have after this time world is past. Both the righteous and the wicked shall rise from the dead and receive their final sentence. With the righteous it will be a reward of eternal life with the glory, honor and peace, and everlasting deliverance from all evil. With the wicked it will be a punishment of tribulation and anguish and eternal despair in a place of everlasting torment.

Christ's illustration shows that the difference in

men's destiny is made manifest to them immediately after death. The condition of their souls before God at death determines whether they will be in torment or in comfort after death. And there is no possibility of making the change after this life is past because of the impassable gulf between.

The judgment passed upon the nations that shall gather before the throne of Christ's glory gives two vastly different destinies. The righteous are summoned to inherit the kingdom and enjoy eternal life with its blessings. The wicked are commanded to depart into everlasting fire prepared for the devil and his angels.

The final scene of the Bible closes showing the glorious inheritance of the ones who have overcome by Christ, and the terrible doom of a lake of fire and brimstone with eternal torment for those who have rejected Christ and have followed the ways of wickedness.

III. Questions for Recitation and Thought

1. What experience awaits the soul after death?
2. What will the resurrection mean to the righteous? What to the wicked?
3. Who will be our Judge and what difference will He make between men at the time of judgment?
4. When does the torment or the comfort begin? Is there any prospect of reversing our doom after this life?
5. What means of deliverance do all men have?
6. How is the final doom described in the judgment of all nations?

7. Describe the blessings and privileges of the saved in glory.

8. Describe the terrible portion of the lost.

IV. Thoughts About the Lesson Illustrated

When it is unsafe to go over the falls.—Four men were fishing above Niagara Falls on the river. While waiting for the fish to bite they discussed the doctrine of hell. Some of them contended there is no hell. But one believed it as the Bible taught. While talking their boat drifted to the current where they were in danger of being carried over the falls to their death. All put all their energy to the oars till they had gotten to a place of safety. Then the believer asked why, if there is no hell they were so scared about going over the falls. One of them replied, "The 'No-Hell' doctrine is good enough to go fishing with, but it is a poor doctrine to go over the Falls with." It is always unsafe to hold a doctrine contrary to God's Word whether in danger of immediate death or not, because it marks one as a condemned soul who may not only land in hell if he does not repent, but may lead others to the same awful place.

Heaven

"We sing of a beautiful city
  Where never a mortal has trod;
Its walls and its gates are of jasper,
  Its builder and maker is God,
There sickness, temptation, and sorrow,
  No longer our spirits shall grieve;

And tho' we behold not its glory,
We trust in the Lord and believe."
—Fanny J. Crosby.

V. Note-book and Research Work

Bible Searching.—Read Revelation 20th Chapter. Look up references on the subject of the Judgment and the Resurrection. Read chapters 21 and 22 of Revelation to learn the glory of the saved.

Note-book Work.—Note carefully Scriptures on the subjects of Judgment and Resurrection in your note-book. Write out as complete a statement as you can without being too lengthy of what the righteous can expect for their future destiny. Likewise write the destiny of the wicked.

Exercise.—Memorize the leading passages throwing light on the doom of the wicked and the reward of the righteous. Meditate and pray over this thought: In the light of what the future has in store, what kind of a person ought I to be in life and occupation in view of my own needs and the need of the whole world?

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